

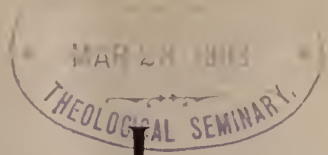
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THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

APRIL, 1903

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TABLE OF CONTENTS

IN EASTERN LANDS.	FOR MISSION BANDS.
Child Wives and Child Widows. Miss S.	Our Street Children. Miss S. D. Doremus. 11
D. Doremus 4	Holiday Time. Miss Jennie L. Mudge 12
First Days. Miss Butcher 7	
HOME NOTES.	ITEMS OF BUSINESS.
What I Want. Miss S. F. Gardner 9	Treasurer's Report 13
Silent Workers 10	Leaflets 14
"Our Crying Need" 10	Concerning Mission Boxes 15
Record of Life. Dr. Wilbur W. White 10	Endowed Beds in Margaret Williamson Hospital 15

THE MISSIONARY LINK

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

Entered according to Act of Congress in the year 1878, by the "WOMAN'S UNION MISSIONARY SOCIETY," in the Office of the Librarian of Congress at Washington.

THE MISSIONARY LINK

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APRIL, 1903.

NO. 4.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

FIFTY years have passed since the *Zenana Bible and Medical Mission* was founded, an interdenominational society whose field is India. In the report for the jubilee year we note this thanksgiving: "We are bound to praise God for the devoted, self-sacrificing missionaries He has called to this service, and for the increasing number of Indian converts who take part in it."

THE Superintendent of Kashmir calls attention to the increased interest and importance given of late to the question of Indian languages and the characters in which they are written. "In reading and writing Sanskrit, the Devnagri which are recognized as the proper characters for Sanskrit, should be used instead of any vernacular such as Bengali or Telugu. All students should be able to read and write Sanskrit in the Roman characters, although for seven hundred years Sanskrit has been written and spoken in Bengali characters."

A COMMENT on the worship of the goddess Kali is most significant coming from the Hindu editor of the *Indian Mirror*: "We fallen Hindus have let slip the ancient ideals of love. Durga is worshipped as Kali only in the dreder aspect of de-

struction, without a gleam of understanding that death and life are twins. To-day we slay and kill, all for the glory of Kali,—the folly and shame of it! We paint our foreheads with the blood-stain and complain that we are a 'downtrodden people,' whom the gods have unjustly forsaken! We deserve all these calamities and more. They have been rained down upon us by our own wicked imaginings, words, and deeds. May Durga forgive, and may we all become cleaner in our inmost selves!"

EDUCATED Bengalis have discussed the importance of building a Hindu temple in London, that young men from India, prosecuting their studies there may have opportunities of worship. Orthodox Hindus claim that no temple on foreign soil can have the necessary sanctity for worship.

CHAN I., one of the most exalted and progressive officials in Peking, has fully recognized the advantage of mission work in China, and, not content with supporting twenty boys in the Methodist Episcopal Mission of Tientsin, recently sent a contribution of five thousand dollars to a mission school.

AN archæological expedition from Japan, conducted by the Rev. Kozui Otani, has been exploring in Central Asia for remains of Buddhist temples. Rev. Kozui Otani is the eldest son of the Lord Abbot of the monastery of the "Original Vow" in Kyoto, and a member of the Royal Geographical Society. The party will carry their investigations as far as India.

WE ask our kind friends and donors to remember that all checks and money orders are to be made out to the "Woman's Union Missionary Society." When the name of an officer is used, during any temporary absence, it complicates the department of our treasury.



ONE OF OUR HIGH-CASTE PUPILS.

IN EASTERN LANDS

INDIA.

CHILD WIVES AND CHILD WIDOWS.

By Miss S. D. DOREMUS.

SOUNDS of festivity were echoing down a narrow street in a crowded city of Northern India, as we threaded our way through its windings to the house of one of our zenana pupils on the eve of marriage. Approaching the high wall which enclosed the courts, the measured cadence of the Indian drum, beaten with the fingers, formed the accompaniment to the varied reed and stringed instruments composing an oriental orchestra, producing the weird dissonances which must be heard to be understood. Messengers were hurrying to and fro with gifts after Eastern fashion,

to swell the array deemed essential for a bridal. Entering the outer court, rows of men invited guests, were seated watching with interest the accumulation of wedding favors in the shape of rich cloths of divers hues, adornments in red and tinsel for the new home, jewelry in varied shape and size for the toilette of the bride, eatables for the feast, and above all a gold plate filled with coins a sort of marriage dower.

Passing through a narrow passage to the inner court set apart for the women, their friendly greetings were almost inaudible through the deafening discordant strains of the players. Enquiring for the bride, a tiny girl stole timidly down the steep mud staircase, arrayed in a red skirt worn for the first time eight days before the marriage ceremony. A shy diminutive little one, she looked so irresponsible, it seemed almost a farce, if it were not so inexpressibly sad, to separate her at that tender age of nine, from

those who should protect and train her for life's duties, so exacting and so painful in the existence of Eastern women.

As the marriage rites would take place at two in the morning and its intricacies might be prolonged indefinitely, it seemed inexpedient to remain. But four nights afterward I witnessed the ceremonies attendant on the bride's first visit to her husband's house for a short time, prior to being claimed as a member in a new family. Heartrending was the parting of this child with her relatives, a prolonged close to the intricate ceremonies, for although permitted to return to her parents after a short time, she literally became subject to her husband and at any moment might be claimed by him. So inexpressibly sad was the continued wail and convulsive sobbing of the child, that I said to our Missionary who accompanied me: "Take me away quickly, for I can bear no more."

One has only to think of the exactions of a heathen mother-in-law, with the jealousies and dissensions of uncontrolled natures to be found in zenanas, and the adjustment to new conditions under the most adverse of circumstances, to realize to what a life of trial and temptation a little girl must be subjected, long before she has learned the grace of self-control which would make existence bearable.

Such is the lot of millions upon millions of little girls in India, and nothing so stirred my heart with compassion and indeed aroused my indignation while in that land, as to think of a custom so iniquitous, which robs an immortal soul of the joys of childhood and dooms her to responsibilities for which, in the very nature of the case, she must be unfitted. How many tiny girls in our mission schools have I seen with the red mark on the forehead which denoted marriage, and knew that at any moment they might be summoned to take their places in a strange home as lawfully wedded wives. Small wonder that our missionaries struggle to teach these children all that is possible from the Word of God so that its blessed truths which can comfort and support overburdened, sorrowing hearts, may be stored in their memories against the sad day when they will surely need them.

If the condition of these child wives is pitiable, that of the child widows is pre-eminently deplorable. Looked upon as



HIGH-CASTE CHILD WIFE.

especially cursed of the gods because some sin in a former existence has caused the death of their husbands, they are subjected to the most fearful of indignities. In a recent census of India, of "38,000,000 girls under the age of fifteen, 24,000,000 are widows, of whom 78,000 are under nine."

Max Müller an acknowledged authority, states that "in 1891, 25,000 girls were married at four years of age, and 170,000 are under nine." "In the Madras Presidency alone, according to the census of 1891, over nine millions of women are under bigoted priestly rule, forbidden to marry, of whom 3,620 were of the age of four and under."

Rigid custom forces these tiny children to undergo all the penalties of widowhood. The luxuriant hair, the great pride of the oriental woman, is forever to be kept closely shaved, gay colors and jewelry, the weakness of the Hindus, are strictly forbidden, and one white coarse garment is the badge of the household drudge for whom nothing is too severe. Still more, allowed but one meal a day of the simplest character, often obliged to observe a rigorous fast where even a drop of water, the only alleviation of a burning climate is refused, is it any wonder that death is eagerly sought, to end untold misery and often manifold temptations?

Visiting a crowded zenana of wealthy, high-caste women, arrayed in brilliant colors and massive gold jewelry, my attention was attracted to a sad figure leaning dejectedly against a doorway. One of the young sons, a student in the University of Calcutta, pointing in that direction said to me, "Do you see that young woman there? She is my sister and has a sad story, for she has been a widow many years." "Did she love her husband?" I ventured to enquire. "Oh, no, she hardly knew him, for she was only married twenty-two days." "Do you mean to tell me, that you an educated man, with advanced views on many subjects, can doom your sister to such restrictions and sufferings?" I indignantly asked. "What can we do?" he hastened to explain. "If we receive her in the family as one of us, none of our relatives would speak to us, and no one would employ us in any avocation, and life would be unbearable."

I recall in another city a family who had been under instruction from our missionaries for long years, and when a widowed daughter came home they received her as one of the loved ones of their circle and permitted her every privilege. "But," said the mother who told me the story of her daughter's woes, "you do not know what we have to endure from our relatives, and even my child's dearest friends do not speak to her."

Among the experiences of our own zenana missionaries, we hear of "a little girl of seven, whose family, though of good caste, were poor, and made a marriage for her with a young man living at a distance. The dowry was to be given in installments, the first payment being made on the marriage day. As is the custom, the child was sent for a short time to her mother-in-law, but as there was a delay in the second payment, she was presumably held as a hostage, and has never been allowed to return to her former home. If you but knew the sufferings of these little girls when they leave their mothers for the first time you would understand the bitterness of this trial. The cries of a child who was doomed to a cruel mother-in-law of whom she had experience, can never be forgotten."

"One awful thing occurred two years ago; alas! too common in the past. A family had four unmarried daughters, the oldest over twelve but the youngest a very little girl.

Being of high caste no one could be found suitable to marry the daughters. An old man came to their vicinity who was ill past recovery, but a priest performed a marriage ceremony before his death, putting the hands of the girls one by one into those of the dying man, too weak to resist. The man died in a few days, leaving no money to these wives, and their only heritage is that of an unenviable widow's lot, which leads them into sore temptation."

"No one realizes the depths of suffering borne by the women of India, and the longer I am here the more terrible I see it is. As they often tell us, we do not begin to suspect what goes on behind the scenes even in the shelter of their own homes. We know that the only hope for these wretched widows is in the Saviour's redeeming love, of which they know nothing."



LOW-CASTE CHILD WIFE.

If anything could be sadder than the condition of these millions of child wives and widows it is that women in their blind ignorance not only promote it, but consider infant marriage the one great object of life. In all the conversations I held on this subject with enlightened, highly advanced native gentlemen, and they were many, all agreed in my statement, that no nation rises higher than its women, and that ignorant, unformed mothers must retard the highest development of the

race. To one Judge of a Supreme Court, whose beautiful little daughter had won my heart I appealed, asking why he and his influential friends could not band themselves together to resist this social tyranny. Sadly he shook his head, saying, "It could not be done. We would endure social and professional ostracism, and our families would starve."

How often is the flippant comment made "The religions of the East are well suited to the people; why disturb their belief?" What can be said of religions which doom half of the human race to degradation inconceivable, dwarf their aspirations, and stifle their sympathies, robbing life of every joy, and the future of every hope? Dear friends, can we dismiss this aspect of heathenism without an effort to mitigate a doom which but for the grace of God might have been our lot? If we believe that Christ died for all the world, as well as for a favored few, can we sit supine and dismiss our responsibility with a fleeting thought?

You ask me how we can hope to alter a social custom which has existed for generations. I answer, just as other monstrous evils in that land, like *suttee*, have been changed. Education of public opinion, lifting the women out of the dense darkness of ignorance and superstition which chains them with fetters as of iron, and, above all, giving them the knowledge of our Saviour's redeeming love which is the only thing to elevate them to a new plane of existence.

Your interest and consecrated gifts for this object can do much; your fervent prayers will do more. Will you help us just here, and will you help us *NOW*?

JHANSI.

FIRST DAYS.

By MISS BUTCHER.

I ARRIVED, November 1st, at Jhansi, a very attractive place, so much more picturesque than I had expected. The weather has been delightful, and the moon shines out in the evening against a deep red sky after the sun has set, in a way altogether new to me. I am continually finding things to admire. My lessons in Hindi have begun, and Dr. Fairbank is a great success as an assistant Munshi, and if I do not learn the lan-

guage well and rapidly it will not be her fault.

The little son of one of our servants was brought to the Hospital and I was allowed to bathe him and assist with the treatment, and I felt as if I had begun to do something.

The children at the Dispensary school are very pretty and interesting, and their salaam is most attractive. What a pity that so many foreign women, residing in India, have nothing to do but go to the Club, when there is so much to be done among these people!



MISS ETHA BUTCHER.

I went one afternoon with Dr. Rose Fairbank and Mariam, our Dispensary Bible woman, to visit some zenanas. It was my first intimate contact with the native city, and we threaded the narrow, crooked byways, where we could almost touch the walls of the houses on either side.

Come with us into this house in the Hindu quarter, and it would be better to part with your olfactory nerves altogether for the afternoon, as it may save you some unpleasant experiences. This house, however, is fairly clean, and eight women, young and old, gather around the teacher, and the two

“Miss Sahibs.” One of them is beginning to read English, and even I can be of a little service here. Two of the girls, for I cannot call them women, although they are married, wore kurtas of a deep shrimp pink, with white skirts and chuddars, and looked very pretty. I am continually impressed with the way the women are literally loaded with ornaments; heavy gold and silver circles for the ankles, rings on the toes, sometimes silver cases on the toes extending out beyond the nail; bracelets of almost every conceivable design, occupying fully half the space from hand to elbow. I saw two above the elbow which had evidently been put there when the arms were small, for the arm below the elbow was much larger than it had been allowed to grow above. A woman of means looks as if she had tried to see how many chains and indescribable silver things she can hang around her neck, how many holes she can bore in her ears in various places for rings of gold and silver, and, to crown all, she wears in the lobe of her ear a heavy ornament with pendants fully as large as one of our small chain purses, others set in the side of her nose, and a jewelled ornament on her forehead, which I hope is only pasted on. Sometimes you will see simply the head of a clove set in the nose; I cannot imagine why. I tried to brush one off the face of a patient who was being examined in the Dispensary, thinking it was a fly, and only when I touched it did I discover that it was there to stay.

Visitors in native houses are usually offered *pan* to eat. It is a green leaf about half the size of your hand, has something white spread on one side, something red to color your mouth and teeth on the other, and is then rolled up tightly, cornucopia fashion, with pieces of betel nut in the point. You are expected to take the whole thing at once and chew it up, but an occasional nibble is hot enough for those unaccustomed to native food.

While I have been giving these long descriptions, the lessons have progressed, and Dr. Fairbank and Mariam have talked earnestly with the women. They answer questions intelligently, and one of them promises Dr. Fairbank that she will ask God to forgive her sins. We sing a *Bhajan* (hymn), which Mariam explains, and then leave for the next visit to a Mohammedan house.

The people are rich and loaded with orna-

ments, but very dirty. Here to our great and I am afraid all too apparent astonishment, we are offered cigarettes. Mariam has to add her explanations to Dr. Fairbank's refusal, to save the feelings of our well-meaning hostess. Thirteen people are gathered around us here, and there is much confusion and inattention. In the centre of the court two of the women are sitting on a bed, each holding a baby in her lap.

One child recites John 3:16. We sing, then Mariam explains it to them, and as she talks to them in her quiet, loving way, the confusion dies, and they listen to her message with an attention and apparent interest which surprises us. She seems truly to have the key to the hearts of the people. Often, as she talks in the Dispensary, the women go back, after they have had the treatment and medicine, to listen again.

Our last visit is to a young Mohammedan woman who is one of the most beautiful girls I have seen in India. A large, important-looking gateway admits us into a little city within the city. Passing through a courtyard and threading a narrow street, we find ourselves in her home. It is quite bare now, for they are moving. She greets us in a lovely manner, asks if she shall not make tea for us, and upon Mariam's declining we are feasted with *pan* and native sweets from the nearest bazaar. This woman reads Urdu fluently, and is beginning English. It makes no difference to us what language they study, so long as it gives an opportunity to interest them in God's word. She bought a gospel of Luke in Urdu, and read aloud the first chapter with explanations from Dr. Fairbank and Mariam. These women are very attractive, and one longs to bring them out into the light and gladness and joy which God means should be in the world for all His children.

I am the richer for my zenana visits by two sentences which I heard repeated numbers of times: “*Yisu Masih Kaun hai? Khuda Kabeta hai.*” “(Who is Jesus Christ? He is the son of God)”; and by a greatly increased knowledge of, and love for these women, whom we are striving to help.

I wish our Society would make my teacher a prayer. [He is one of the Masters in the Government High School, and in a position of much influence.] He seems a good man, has read the Bible and admires the life and teachings of Christ very much.

HOME NOTES

WHAT I WANT.

By MISS S. F. GARDNER.

IT is a long time, dear friends, since I have talked with you through the MISSIONARY LINK, and I have been disappointed too, in not seeing you as I fully expected to do when I returned to this country; but illness and other reasons have prevented, and though I still hope that I may see some of you before I leave again for the East, I am not going to wait for that, but write you now about something in which I need your help. We do so need more mission boxes in Calcutta. During the last few years they have been getting less and less, until this year my fellow-worker in Calcutta writes me, "We have not half enough things to go round."

There have been many reasons for this decrease in our number of boxes. Some who formerly sent them have died, and others have for various reasons, not been able to keep on with them. But while the boxes have decreased, our work has not, and the same need exists, so I am hoping some one will supply it, or do something toward it.

What shall be put into them? First and foremost, *dolls*. We must have *dolls*, at least a whole thousand, and we should be glad of more. I know it is an enormous number and I wish we could get on without them, but we cannot, for we have tried. We said to ourselves one year, "These older girls in our outside schools must have something else, we will not give them dolls this year, so we tried it in one school as a test. We filled pretty bags with all sorts of little things that ought to have charmed the heart of any girl, and they were charmed. As they pulled out one thing after another their faces were radiant with delight, but as the hour went by, and the exercises closed, every face was clouded, and smiles gave place to tears. "Are we to have no dolls?" was the surprised and grieved question that passed from lip to lip, and there was not a girl present but would have gladly laid down her bag and its precious contents for the more highly prized doll. We never tried that experiment again.

How would anybody ever know, or she herself a few years hence, that the little Hindu girl had been in school another whole

year if she had not another doll to add to the one of last year and the year before? Her sister had five before she was married and left school forever, and she maybe, has only three. Whatever else she gets, she must have a doll, and we must supply them. Then, too, our little Christian children at the Orphanage must have them, and all the host of children and grandchildren that turn up at Christmas time, and whose dolls of last year are mostly used up, for unlike the Hindu children, they play with them.

Next to dolls, in order of importance, is cloth. Cloth of all sorts and descriptions, but principally plain bleached cotton cloth. This is for teachers, older girls in the Orphanage, the nurses and servants. As we have over fifty teachers to start with, it takes a good deal of cloth to go round. We usually give them six yards each, which makes a jacket and an undergarment. Then towels, cheap ones, for quantity not quality, is our desire. Sheets and pillow-cases for the High school and our little Hospital connected with the Orphanage, flannel for the baby orphans, and *soap*, wash-rags, thread, needles, (not pins, they do not pin their clothes together) stationery of all kinds, and toys make up some of the *real* needs. Everything that is sent is used, up to the very papers they are wrapped in, for we sell that, to help buy candy for their Christmas treat.

So much for Christmas gifts. But please add something for prizes, for the girls who do best, both in the Hindu and Christian schools get prizes for Bible work during the year, and for other good work too. For this we need books, pretty boxes, scrapbooks, fancy stationery, fancy soap, fans (bright ones, but cheap), indeed anything that a girl would like in this country. You will see I am not speaking of either *Kurtas* or *Jarmars*. We do not use either in Calcutta. We much prefer to have the cloth and let the children and girls make their own clothes, for our Christian girls have a sort of fashion in their jackets and they like to make them themselves, as it is much better they should. I have written much and all on this one subject, but I was desirous of putting our needs before you, before the boxes go out this year, because I know a great many will be glad to respond, not to me especially, but to the need of the work in which I am so greatly interested, and of which I mean to write later.

SILENT WORKERS.

WE little know how many who love our cause are silently laboring for its best interests, until a notice of their death reveals a record which serves as an inspiration. Of such, was the late Miss Welch, an active member of the Lambertville Auxiliary, of whom Mrs. Studdiford writes: "She was one of the first to offer herself as a collector in our organization, and for thirty-three years her absolute faithfulness has never swerved. Her district, at first wide-spread, but embracing mostly the homes of the poorer people, has grown more and more populous, requiring days of walking to cover it, the usual contribution being five cents—ten the exception.

"If for any reason she could not gain admittance, or the few pennies were not at hand to be given, but were promised, she untiringly called again, not sparing herself. To my mind the faithful collector is the strength of a Society, and not the officers, whose duties are more or less pleasant."

"OUR CRYING NEED."

FEARING that our friends may not all see our Forty-second Report we give the close of Miss Crosby's statements regarding our school at 212 Bluff, Yokohama, Japan.

"Would that our Report might close here. But alas! there is another—the material department—that claims attention, and which whatever our spiritual blessing, or devotion to our every-day duties may be, cannot be ignored. The workers must have a *workshop*, and at present our most crying need is for that very thing. A large part of our schoolhouse—all, indeed, but the chapel—is not only too small and inconvenient, but in such a dilapidated condition that the builder has pronounced it utterly beyond repair, and really unsafe. It is very old and most insecure in case of a severe earthquake, such as we have in this region. Were the funds at our disposal we could have the new building put up during the next summer vacation. We are looking to the Lord, who has granted us so many spiritual and physical blessings, to provide, through some of His faithful servants and stewards, for this and all our material necessities."

RECORD OF LIFE.

By DR. WILBUR W. WHITE.

WE should often remind ourselves of the fact of the humanness of the Bible; that it is the history of salvation, the record of life as it has been lived. The book did not make the life; the life made the book. God spoke in the prophets in olden time, and in the last days in His Son, before a single word of the record of what was spoken was penned.

Our Lord, who never wrote, so far as the record goes, except upon the sand, lived and Christianity existed before any account of His life was made. All the experiences of Paul, from the Damascus Road to the Appian Way, were required to fit him for writing what is recorded in that series of letters beginning with Thessalonians and ending with Timothy. The fact is that the truth contained in the Bible did not come into the possession of men without mental and spiritual travail on the part of its recipients. They may be truly called discoverers as well as recipients of truth. We should certainly always be on guard against the error that the Word of God originated in the prophet's mind. We maintain the true supernaturalness of the Scriptures. But, like our Lord, they are truly both divine and human. The message was to the prophet, as well as to whom he spoke, and he doubtless did not always understand the full import of his own words.

Nevertheless, it remains true that truth communicated through the prophet took shape in his own mind at the moment of greatest desire and effort to find truth on his own part. It follows that there can be no real revelation without re-discovery, and this involves effort. God has provided that those who seek shall find, that in the sweat of his mind and spirit man shall eat mental and spiritual food.

"Spirituality is not an exotic or a sublime. It is the most natural, necessary, and solid quality of the true Christian. Without it missionary work will be a wearisome grind; with it, it will be liberty and the joy of a great service."

We are most grateful for ten dollars which Mrs. A. M. Ross, one of our warm, faithful friends, has given to the library in our Girls' School in Japan.



JAPANESE WOMAN AND CHILD.

FOR MISSION BANDS.

OUR STREET CHILDREN.

By S. D. DOREMUS.

A DAINTY little Japanese maiden knocked at my door one Sunday afternoon, while I was in Yokohama, and said with a bewitching smile, "Please come to our little Sunday-school." Of course I gladly followed as she tripped across the lawn, to one of our school-rooms at 212 Bluff, which opened near the street, and came upon a sight I am sure you would wish to see.

Here was a gay little crowd of girls and boys arrayed in all the brilliant colors of the rainbow, and looking for all the world, like the dolls I had seen in the little native shops and what is more, just as quiet. Strangest of all, little babies abounded, tied most securely by broad sashes on the backs of the boys, the perfection of a cradle. For you must know that the Japanese boy is the uni-

versal baby-tender, and he sallies out in the early morning and all day long cares for the little one, who smiles and cries, wakes and sleeps in the open air, and grows fat and rosy in the process.

The afternoon was rainy, and here came in some tardy little ones, covered with mantles of long straw and such a broad-brimmed straw hat on their heads, it was the best kind of an umbrella. The funny little clogs which make such a clatter in the street, and are a fine protection against the mud, were dropped at the door, and every one found a convenient place on the long benches. Quiet and order quickly followed, and the demure, round-faced scholars with their sparkling black eyes began their exercises.

My! how many Scripture verses they recited, how many sweet hymns they sung, and how many questions they answered in a quick, bright way, as if they were sure of what they were going to say! I looked on with wonder and admiration, for what a

world of patience it must have taken to teach verse by verse, and word by word, all that I heard recited without a single mistake. The best of it all was that our Japanese girls had gathered the children for the Sunday-school themselves, and had carried it on year after year, without the help of any of our missionaries.

Occasionally one or two of the demure babies would begin to wail as sturdily as our little ones in America, and the boy nurses quickly trotted up and down the room in a fashion all their own, until quiet and comfort were restored. Now and then a mother or grandmother would peep in the door, or passers-by would stroll in and sit down while the hymns were being sung, and then wait to ask what they meant. Often have I thought of that pretty scene and wondered how the Sunday-school was faring. So you may know how glad I was to receive this letter from Miss Loomis who is at the head of our Girls' School.

"This has been a very happy Christmas time. The Sunday-school for poor children had its celebration one afternoon. I wish you could have seen the cunning youngsters as they sang their songs and recited their verses. Five little tots received a prize for being present every Sunday since last Christmas, and three had been absent only once. All received a present of a kite, a doll, or a shuttlecock and battledore. They did look happy, I assure you."

HOLIDAY TIME IN CALCUTTA.

By JENNIE L. MUDGE.

DURING holiday time we give our scholars in the Lily Lytle Broadwell High School an especial treat.

All our picnics have to be in winter or early spring, as it is too hot to go later in the season. It seems strange to go picnicing in December, but this is our best time. Last week they had a thoroughly good time, for our girls and those in the Orphanage went to the Botanical Gardens, about four miles down the river. A friend kindly gave us a small steamer for the trip, and the sail on the water, the liberty to wander where they pleased in the beautiful Garden, and the especially good lunch provided for the occasion brought great happiness to them.

You wonder perhaps, what Bengali girls

would call a specially good lunch. There was bread without butter, with highly spiced mince meat, which Bengali palates relish so much, so hot and overseasoned that you would wonder how there could be any throats left after eating it; hard-boiled ducks' eggs, plantains, dates, oranges, and a concoction of cauliflower, potatoes, and other vegetables, cooked up with mustard and oil into a delicious (?) curry. This was cold of course, and was eaten with a sort of large griddle-cake, made of flour and water. I know it was all very good, by the way it disappeared, although you and I might not have enjoyed it so much.

Perhaps you would like to know the names of some of our girls, so you can pray for them individually. Bengali names are always chosen with reference to their meaning, and fond mothers oftentimes express the wish of their hearts or aspirations for their daughters in the names they give them.

We have Amoroti, which means "Immortality"; Mirola, The transparent one; Horshobala, Happy daughter; Suhar, Fanciful garland; Nihar, Dew; and Monoroma, One who satisfies the heart, etc.

The christening is a very important time in the life of a child, and from hundreds of names sometimes, great care is taken to choose one which will be appropriate, or "sound sweetly," as they say. I think they really seek for euphonious sounds more than for anything else, and each name is selected with reference to the other names in the family. There are wonderful possibilities in these girls; will you not help to bring them out by your loving prayers for them?

PUNDITA RAMABAI gives a touching picture of her rescued orphans at prayer: "These babes in Christ are just beginning to understand what praying means. They do not know much, but they are pouring out their hearts before their Heavenly Father."

Some wee babes who are beginning to lisp are repeating just one verse from the twenty-third Psalm over and over again. "The Lord is my Shepherd, I shall NOT W-A-A-ANT"; great stress is laid on the last two words. The poor little things have known too well what want means. They are too weak to sit up or kneel down, so they are lying down and shouting at the top of their voices that particular verse.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from February 1 to February 28, 1903.

NEW HAMPSHIRE.

Concord.—Concord Aux., Mrs. Ida M. Howe, Treas., for general work, 25.00; Mrs. H. K. Morrison, for two scholarships in E. A. Dean Memorial, 30.00. Total,	\$55 00
Wakefield.—Miss Harriet Dow, for L. L. B.,	10 00
Total,	\$65 00

MASSACHUSETTS.

Amherst.—Mrs. Anson D. Morse (less <i>Link</i> sub.),	\$10 00
Boston.—Boston Br., Mrs. Henry Johnson, Treas.; Mrs. William Appleton, Collection at Annual Meeting,	100 00
Mrs. Edward Crosby's collection: A friend, 50.00; Mrs. Julia N. Gould, 1.00; Mrs. A. D. Swain, 1.00; Miss Elizabeth Swain, 1.00; Miss S. L. Haven, 2.00. Total, less <i>Link</i> subs.),	26 35
Miss Pratt,	55 00
Mrs. James M. Hubbard,	1 00
Mrs. Walter Baker Mem'l Band: Miss Richardson, 40.00; Mr. Elbridge Torrey, for general work, 350.00; Mrs. Elbridge Torrey, for support of Parbatta at M. A. M. Orphanage, 20.00; for general work, 130.00; for two scholarships in L. L. B., 100.00. Total,	640 00
Dorchester.—Mr. J. W. Field, for L. L. B.,	25 00
Mrs. Neal, for L. L. B.,	50
Lowell.—Per Miss L. A. Bigelow, for Karku, in M. A. M. Orphanage, 20.00; for Tawari, Bible-woman, Cawnpore, 5.00; for Champulu, Allahabad, 1.80; for child, Allahabad, 5.00. Total,	31 80
Montreal, Canada.—Per Miss Frost, Girls' Reading-Room,	30 00
Total,	\$920 65

CONNECTICUT.

New Haven.—Mrs. T. M. Dexter's collection: Miss Aphorp, 5.00; Misses Bradley, 6.00; Mrs. T. G. Bennett, 25.00; Mrs. F. B. Dexter, 10.00; Mrs. J. M. B. Dwight, 2.00; Mrs. D. C. Eaton, 2.00; Miss Edwards, 1.00; Mrs. Henry Farnane, 10.00; Miss Hillhouse, 5.00; Mrs. Samuel Harris, 1.00; Mrs. J. M. Hop-pin, 1.00; Mrs. J. S. Hotchkiss, 2.00; Miss Rose Porter, 2.50; Miss Rose Munger, 2.00; Miss Scranton, 10.00; Mrs. Josephine E. S. Porter, 25.00; a friend, 1.00. Total (less <i>Link</i> subs.),	\$110 50
South Norwalk.—Mrs. H. N. Southmaged,	2 00
Terryville.—Mrs. W. W. Clemence, per Miss Beach, for work at Cawnpore,	3 00
Total,	\$115 50

NEW YORK.

Albany.—Albany Br.: Miss Mary P. Leonard, Treas., 13.00; Miss M. Dow, for 1902 and 1903, 100.00; Miss Leonard's Band, 10.00. Total,	\$123 00
Astoria.—Miss Eliza B. Smallwood,	5 00
Aurora.—Wells School Club, per Miss M. A. Denton, toward scholarship in Yokohama School,	17 20
Brooklyn.—Mrs. C. P. Lane, A friend,	2 00
Clinton Ave. Cong. Ch., per Mrs. W. P. Halsted, toward annual contribution,	5 00
Ladies' Guild of Clinton Ave. Cong. Ch., Miss L. R. Terrett, Treas., for support of girl in Bridgman Home,	184 25
Flaush.—Strong Mem'l Band, Mrs. C. L. Wells, Treas., Mrs. M. H. Bergen, collector: Mrs. C. L. Wells, 5.00; Mrs. Wm. Strong, 5.00; Mrs. Peter S. Neelus, 5.00; Miss Anne Lott, 5.00; Mrs. M. H. Bergen, 5.00; Mrs. John Antonides, 3.00; Mrs. John Z. Lott, 3.00; Mrs. Wm. H. Allgeo, 2.50; Mrs. Abraham Ditmas, 2.00; Miss Rachel Martense, 2.00; Mrs. Wm. B. Schoonmaker, 1.00; Mrs. John D. Prince, Jr., 1.00; Mrs. Jeremiah Lott, 1.00; Mrs. John H. Ditmas, 1.00; Mrs. M. H. Perkins, 1.00; Miss Kate Vanderveer, 1.00; Mrs.	25 00

F. A. M. Burrill, 1.00. Miss Charlotte S. Vanderbilt, collector: Mrs. J. V. B. Martense, 4.00; Mrs. J. L. Zabriskie, 2.00; Mrs. S. Wilbur, 2.00; Mrs. Wm. Longmire, 2.00; Miss M. Rhodes, 2.00; Miss C. S. Vanderbilt, 3.00; Miss S. Brown, 2.00; Mrs. E. B. Vanderveer, 1.00; Mrs. Gilbert Hicks, 1.00; Mrs. Glover, 1.00. Total,	\$64 50
Mrs. M. H. Bergen, toward collection at Annual Meeting,	1 00
Buffalo.—Miss Olive M. Plumsteel, per Miss Easton, for work in India,	1 55
Glenville.—Mrs. Julia A. C. Harmon, New York City.—Miss M. S. Stone, 100.00; Mr. S. R. Stone, 100.00; both toward salary of Miss E. Irvine. Total,	200 00
Miss Laura P. Halsted (less <i>Link</i> sub.),	10 00
Mrs. David Coxé,	21 25
Mrs. Matthew Clarkson,	20 00
Trustees of the Sustentation Fund of the Ref. Epis. Ch., Mr. Chas. D. Kellogg, Treas., interest on trust fund of E. A. Dean,	500 00
"Happy Workers," Miss Marjorie Kingsland, Treas., for support of Ruth Dalvey in Calcutta Orphanage,	20 00
Mrs. James M. Farr, Missionary and Aid Society of Manor Chapel, per Mrs. James Palmer, Treas., for the Margaret Williamson Hospital,	20 00
A friend,	25 00
Subscriptions to <i>Missionary Link</i> and sale of Calendars,	400 00
Plattsburg.—Mrs. Moss K. Platt, collector: Mrs. Dailey, 1.00; Mrs. D. Kellogg, 1.00; Mrs. J. H. Myers, 5.00; Mrs. C. Thomas, 1.00; Mrs. F. B. Hall, 10.00; Mrs. Carlisle, .50; Miss F. Gilliland, .50; Miss H. Bixby, 1.00; Mrs. J. Martin, 1.00; Mrs. Miller, 1.00; Mrs. Lizotte, .50; Mrs. V. Wood, 1.00; Mrs. J. Cavanagh, 2.00; Mrs. J. Wilson, .50; Mrs. M. E. Gillotte, 1.00; Mrs. J. W. Felsey, 1.00; Mrs. C. Laforce, .50; Mrs. W. Chappel, 1.00; Miss E. Hubbard, .50; Mrs. Clark, .68; Mrs. M. T. Myers, 5.00; a friend, 50.00, for a scholarship in Miss Gardner's School, Calcutta; Mrs. Platt's S.-S. class, 2.41. Total,	88 00
Tuxedo.—Mrs. S. S. Marié,	20 00
Total,	\$1,792 34

NEW JERSEY.

Hackensack.—Per Mrs. W. Williams, from S.-S. of Second Ref. Ch., for Cawnpore schools,	\$50 00
Mrs. W. Williams, toward Miss Beach's traveling expenses,	5 00
Morristown.—Mrs. F. W. Owen, for support of Bible-woman,	50 00
Newark.—Newark Aux., Mrs. E. D. G. Smith, Treas.: Per Miss Avery, of Woodside,	2 00
New Brunswick.—Julia Chamberlain Mission Band, Miss Jessie Trempey, Treas., for support of bed in Jhansi Hospital,	25 00
Plainfield.—Per Miss M. Tracy,	10 00
Total,	\$142 00

PENNSYLVANIA.

Allentown.—Mrs. A. J. Breinig, for Mrs. J. C. Lamson, for Fannie and Industrial Mission, Aligarh, India,	\$25 00
Germantown.—Y. P. S. C. E. and O. Band (see items below),	545 00
Mansfield.—Students of S. N. School, per Mrs. A. T. Smith, for support of bed in Jhansi Hospital,	25 00
Philadelphia.—Mrs. A. L. Lowry, for Miss Gardner's work,	100 00
Robesonia.—Y. P. S. C. E., per Mrs. S. E. Keiser (less <i>Link</i> sub.),	10 00
Scranton.—Per Mr. Wm. W. McCulloch, Y. P. S. C. E., Grace Ch., for Jane, Cawnpore, 10.00; collection, .36. Total,	10 36
Shippensburg.—Sabbath-School of S. N. S., per Miss A. B. Horton, toward support of day school, Jhansi,	6 92
Williamsport.—Y. W. C. A., per Miss E. M. Culver, for Calcutta,	6 00
Total,	\$728 28

OHIO.

Gambier.—Harcourt Place Seminary, per Mrs. A. I. A. Hills, toward scholarships in Calcutta and Shanghai, \$25 00

ILLINOIS.

Chicago.—Per Mr. Millard F. Moore, contribution of Mosely Mission, \$15 00

Grand total, \$3,803 77

ELIZABETH B. STONE, *Ass't Treas.*

SUBSCRIPTIONS TO MISSIONARY LINK FROM FEBRUARY 1 TO FEBRUARY 28, 1903.

Miss L. P. Halsted, .50; Mrs. S. E. Keiser, .50; Mrs. M. W. Oberlin, 1.00; Miss C. Woodbridge, 1.20; Mrs. Anson D. Morse, .50; Mrs. H. L. Southmayer, 1.00; Mrs. E. M. Squire, 1.00; Mrs. H. W. Ford, .50; Mrs. M. L. R. Tilliman, .50; Mrs. F. W. Owen, 1.00; Mrs. Eliza B. Smallwood, .50; Mrs. M. Dietrich, 1.00. Boston Branch *Link* subs.: .50; Mrs. Francis C. Lowell, .50; Miss Ella J. Baker, .50; Mrs. Julia C. Boursse, .50; per Mrs. Platt, a friend, 10.00. Philadelphia Branch: 16 copies *Link*, 8.00; per Mrs. Dexter, 1.00; for back *Links*, .40; leaflets, .5; sale of Calendars, per Miss Easton, 3.60; Mrs. Patterson, for Calendar, .25. Total, \$34 50

HELEN LOUISE KINGSBURY, *Treas.*

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E. S. Richards, for Kuniyoshi Takaye, 60 00
Geo. F. Joly, for Fukuyawa Tomi, 5 00
Scranton Willing Three, for Yamada Kaoru, 5 00
Miss C. L. Huston, for Tanaka Shigu, 60 00
For His Pleasure, for Hasoya Natsu, 5 00
Our Little Daughter, for Tokayawa Maki, 60 00
Mrs. A. G. Patton, for Miyamats Tane, 5 00
Mrs. A. L. Lowry, for Minoura Ko, 60 00
D. E. R., Baltimore, for Minagaki Yone, 5 00
A. B. C. F. H., for Yamamoto Some, 5 00
Grace Gos. Ch., Brooklyn, for Yoshida Machi, 15 00
Mrs. C. V. Coles, for Omuma Komo, 5 00
Charles L. Huston, for Kase Muhi, 75 00
John Avil, for Hiyuchi Fusa, 25 00
F. E. Nettleton, for Inima Sueno, 70 00
McMurray & Bisel, for Saki Yashiyo, 5 00

Total, \$475 00

For China:

A Young Man's Tithes, for Mrs. Tsauing, \$5 00
Mrs. E. S. Richards, for Bible Woman, 30 00
Mrs. A. G. Patton, for Sung Ah Nen, 5 00

Total, \$40 00

For India:

Mr. and Mrs. D. A. Babcock, for Lydia, Cawnpore, \$5 00
Mrs. J. H. Moore, for Myra, Cawnpore, 10 00
Washington Prayer Circle, for Daisy, Allahabad, 15 00

Total, \$30 00

Grand total, \$545 00

RECEIPTS OF THE PHILADELPHIA BRANCH FOR FEBRUARY, 1903.

Interest on Mary A. Boardman Fund, \$30 00
Through Mrs. Nicholson: Mrs. Bowie, 5.00; Mrs. Nicholson, and *Link*, 2.50. Total, 7 50
Anniversary collection, 31 00
Through Mrs. Shoemaker: Mrs. Theo. H. Morris, 10.00; Mrs. F. W. Morris, 5.00; Mrs. Wm. H. Morris, 5.00; Miss Anna Morris, 5.00; Miss Pearsall (for India), 10.00; Miss H. W. Pearsall, 10.00; Miss Mary Pearsall, 5.00; Mr. Thos. W. Sparks, 10.00; Miss Mary Coates, 5.00; Mrs. Chas. H. Thomas, 5.00; Mary R. Haines, 2.00; Miss Juliana Wood, 5.00; Mrs. Jas. N. Mohr, 1.50; Miss Young, .50. Total, 79 00
Through Mrs. A. F. Lex: Miss M. F. Bloodgood, 1 00

Total, \$148 50

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We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—*General Direction.*

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired. *Cawnpore.*—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only *Ayahs* (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles* or *trimming*; long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

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sister, Julia C. Van Arsdale Jones.
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Henry Ward Beecher— } Plymouth Foreign Missionary
Ruthy B. Hutchinson— } Society.
Mary Pruyn Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emma W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Drusilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
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Mills Seminary—"Tolman Band," California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— } Miss Norris.
 } Mr. Wm. M. Norris.
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Daughters.
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"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and that it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

"The American Sunday School Union goes to distant regions; it marches in the front, gathering in the poor and outcast, and reaches to points OTHERWISE INACCESSIBLE."—PHILLIPS BROOKS.

THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for *generous* support. These destitute children will, many of them, be among the *future voters*, perhaps *rulers* of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest, and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian, and the Negro, as well as to the Frontier Farmer. Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers, and Christian Literature.

\$1.00 brings a child into Sunday School. \$5.00 puts a Library of 50 good books into a needy school. \$10.00 a Library of 100 books. \$25.00 starts a new school. Nearly 1,800 schools established in the past twelve months. UNION SCHOOLS LEAD TO CHURCH PLANTING. \$700 to \$800 supports a Sunday School missionary one year.

Send contributions to E. P. BANCROFT, Financial Secretary,
158 Fifth Avenue, New York City.

The legal form of bequest is, "I give and bequeath to THE AMERICAN SUNDAY-SCHOOL UNION, established in the city of Philadelphia, Pa.dollars."



One of our Missionaries writes:

"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."